

- Another person asserts: "Physical sublime eyes are sense consciousnesses."

This is not correct because physical sublime eyes are mental consciousnesses. Physical sublime eyes are mental consciousnesses because celestial sublime eyes are mental consciousnesses. Celestial sublime eyes are mental consciousnesses because clairvoyances of celestial eyes are mental consciousnesses. (Please note that clairvoyances of celestial eyes will be discussed below.)

Clairvoyances of celestial eyes are mental consciousnesses because Gyaltsab je says in the **Ornament of the Essence**, as cited above:

Clairvoyances [of celestial eyes] are mental consciousnesses that are concomitant with the two phenomena (wisdom and mental stabilization) and arise from their empowering conditions [these celestial eyes].

Furthermore, if you were to assert that physical sublime eyes are sense consciousnesses it would absurdly follow that sense consciousnesses of ordinary beings can perceive visual forms that are blocked, i.e. that are not in the sphere of their vision.

However, this is not acceptable because Dharmakirti says in his **Commentary on Valid Cognition (Pramanavartika)**:

Even when there is blockage, etc.

Sense consciousness-awarenesses (e.g. physical sublime eyes) come into being.

- Regarding the assertion that celestial eyes and celestial *sublime eyes* are equivalent, someone says: "Whatever is a celestial eye is not necessarily a celestial *sublime eye* because the physical eye sense power of a celestial being of the Desire Realm is a celestial eye (but not a celestial *sublime eye*). The physical eye sense power of a celestial being of the Desire Realm is a celestial eye because it is the eye of a celestial being."

Our reply to this is: There is no pervasion, i.e. whatever is the eye of a celestial being is not necessarily a celestial eye. If you assert that there is a pervasion, you have to accept that the eye of a celestial being of the Desire Realm (who has not attained any of the concentrations) is a celestial *sublime eye* because it is the *sublime eye* of a celestial being.

The eye of a celestial being of the Desire Realm is the sublime eye of a celestial being because such a sublime eye of a celestial being exists.

- Someone says: "It follows that whatever is an eye of a Buddha is necessarily a *sublime eye* of a Buddha, because whatever is a celestial eye is necessarily a celestial *sublime eye*. However it is not correct to accept that (that whatever is an eye of a Buddha is necessarily a *sublime eye* of a Buddha) because the physical eye sense power of Buddha Shakyamuni is an eye of a Buddha but it is not a *sublime eye* of a Buddha.

Our reply to this is as above: If something is an eye of an *Arya* Buddha it is not necessarily an eye of a Buddha and therefore not a *sublime eye* of a Buddha.

- Regarding the above posited definition of a celestial sublime eye, someone says: "It is not correct to define a celestial sublime eye as an object-possessor that knows death-transference and rebirth of all sentient beings, because not all sentient beings die and transmigrate. For instance, a *Bodhisattva at the End of the Continuum* does not die and transmigrate.

(Please note that a *Bodhisattva at the End of the Continuum* is a Bodhisattva on the tenth bhumi who abides in a meditative equipoise that eliminates the subtlest cognitive obstructions, i.e. the subtlest obstructions that obstruct him from becoming a Buddha. The moment the subtlest obstructions are eliminated the Bodhisattva ceases to be a Bodhisattva and arises as a Buddha. This is why he is called '*Bodhisattva at the End of the Continuum*', for he has reached the end of the continuum as a sentient being.)

Our reply to this debate is: Your argument is not correct for otherwise it follows that an Arya Buddha does not possess the type of compassion that wants all sentient beings to be free from suffering, because not all sentient beings have suffering. For instance, Hearer and Solitary Realizer Arhats have completely overcome suffering.

- Another person says: "The definition of a celestial sublime eye is: An awareness that perceives its object, coarse and subtle visual form, within the three-thousand fold world system, in dependence on its uncommon empowering condition, a physical eye sense power, and in dependence on its uncommon empowering condition, a mental sense power."

This definition is not correct because an awareness that perceives its object in dependence on its uncommon empowering condition, a physical sense power, is necessarily a sense consciousness, whereas an awareness that perceives its object in dependence on its uncommon empowering condition, a mental sense power, is necessarily a mental consciousness. However, since sense consciousnesses and mental consciousnesses are contradictory there is no celestial sublime eye which is both a sense consciousness and a mental consciousness.

The definitions of each of the five eyes according to our own system are as follows:

- (1) The definition of a physical sublime eye is: A mental consciousness that is one of the five sublime eyes, and that perceives its object, the various types of form, within the three-thousand-fold [world system of our universe], [at a distance ranging] from [at least] one hundred yojanas.
- (2) The definition of a celestial sublime eye is: A mental consciousness that is one of the five sublime eyes, and that perceives its object, the various types of death-transference and rebirth of sentient beings.
- (3) The definition of a sublime eye of wisdom is: A mental consciousness that is one of the five sublime eyes, and that directly realizes either its object, coarse selflessness or its object, subtle selflessness.
- (4) The definition of a sublime eye of Dharma is: An Arya knower that is one of the five sublime eyes, and that directly realizes the different faculties of Arya beings.
- (5) The definition of a Buddha is: A perfected mental consciousness that is one of the five sublime eyes, and that directly realizes all phenomena.

On the four paths of learning (the path of accumulation, the path of preparation, the path of seeing, and the path of meditation) there is no common locus between the sublime eyes since each perceives its particular object. However, on the path of no-more-learning (in the continuum of a Buddha), the sublime eye of wisdom, for instance, is also the other four sublime eyes, since it accords with the definition of the other four.

- Regarding the demarcation of the five sublime eyes, someone says: "One attains the physical sublime eye at the earliest on the Mahayana path of accumulation, the celestial sublime eye on the Mahayana path of preparation, the sublime eye of wisdom during the meditative equipoise of the Mahayana path of seeing, the sublime eye of Dharma during the subsequent attainment of the Mahayana path of seeing, the sublime eye of a Buddha on the level of a Buddha, and the similitude of the sublime eye of a Buddha on the eighth Bodhisattva bhumi, because Gyaltsab je explains it that way in his ***Ornament of the Essence***.

Our own reply is: The demarcation of the first two sublime eyes (physical sublime eye and celestial sublime eye) is not correct because a person who has not entered a path can attain these two sublime eyes. A person who has not entered a path can attain these two because a person who has not entered a path can attain actual concentrations.

- Another person says: "The first two sublime eyes can be cultivated by non-Buddhists,"

We agree with this because the first five *clairvoyances* can be attained by non-Buddhists.

